

THE BAPTIST.

\$2.00 IN ADVANCE.

JACKSON, MISSISSIPPI, FEBRUARY 19, 1903

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President Roosevelt has appointed his private Secretary, Hon. George W. Cartel-
A New Cabinet Officer. you of New York to the place just created by Congress, in the cabinet known as the Secretary of Commerce and Labor. There is no more important position within the appointment of the president and the appointment of Cartel- you is wisely made. It will be remembered that he was private Secretary to President McKinley also.

The Mormon, Mr. Smoot, who was recently elected to the United States Senate from Utah, gave a banquet
Apostle Smoot. to his political henchmen in Salt Lake City the other night at which several negroes were present, and white girls waited on the banquet. A strong effort is being made not to seat Mr. Smoot when he arrives in Washington—not because he is a Mormon, but because he is a polygamist, contrary to the laws of the United States. It is to be hoped that he will be sent back home as Congressman Roberts was a few years ago.

Dr. J. L. M. Curry was buried from Richmond College Chapel, Sunday afternoon.
Dr. Curry's Funeral. Dr. C. T. Bitting of Mount Morris, N. J., and a former pastor of Dr. Curry's in Richmond, conducted the services. Many men of prominence were present, such as J. P. Morgan, Robert Ogden and President Cassat of the Pennsylvania railroad. These men were all prominently connected with the great educational movement to which Dr. Curry had given the last years of his life. He was not only ex Minister to Spain, Secretary of Slater and Peabody funds, but above all and best of all he was a great and good Baptist preacher.

As announced last week Beauvoir, the home of the late Jefferson Davis, passed from the hands of his widow
Beauvoir. into the hands of the Mississippi Division United Confederate Sons for the consideration of \$10,000. Mrs. D. McKimbrough, of Greenwood, put the deed into the hands of the Executive Committee of the Sons.

The Mississippi Division of the United Daughters of the Confederacy has on hand about \$8,000, which they purpose to use in equipping Beauvoir for a soldier's home. The work of fitting up the home for occupancy by the veterans will be pushed, and the doors opened at an early date. There will probably be 25 inmates ready to en-

ter at the opening.

The deed is signed by Mrs. Davis, bears, date of October 10, 1901, and is acknowledged before George M. Israel, notary public, New York City. It contains several conditions. The name of the home is to be "Beauvoir, the Jefferson Davis Memorial Home," and be maintained a free and welcome home for all indigent confederate soldiers and sailors in the State and their widows and orphans. It shall be sacred to the memory of Jefferson Davis, his family and the lost cause. There are to be no material changes in the residence, and it can never be sold except to the State of Mississippi. The last condition is that the property shall revert to the Davis heirs in case of a violation of any of the provisions set forth in the deed.

The Sunday-school of the First Baptist Church Jackson, has developed two new features recently, both of which are suggested by the Book. The "Baracas" are a class of young men. This has been worked up through the faithfulness of Bro. Watts, who has recently come among us from Louisville, Ky. He now has about 20 young men in the class and has a room for its exclusive use, beautifully carpeted, papered, furnished with a nice little heater and organ, and well supplied with Bibles and song books. No doubt a fine work is being done in this department. Almost simultaneously with the starting of the above Bro. Richard Griffith, ex superintendent of Sabbath School, launched a class, which he is pleased to style the "Bereans." The members of this class are young ladies. Bro. Griffith also has fitted up his room in every way for efficient work. Many of us are looking on with much interest to see the comparative results of work in these two classes. They are both full of promise. The "Baracas" were started a few years ago in Syracuse, N. Y., by Rev. M. A. Hedson. There are now in the United States over 1,000 classes.

Last Wednesday there was hung in the Assembly Hall of the Tulane University, New Orleans, one of the most beautiful pictures in all modern picture-making art. It sought to find a place, not only in every college hall, but in every home. It represents the "spirit of the Confederacy" at the close of the war. It shows forth a young soldier of ragged dress, but noble countenance, with one hand clasping firmly his beautiful musket and the other pressed sig-

nificantly upon his breast, while the head drops from sheer exhaustion, and the eyes are closed from weariness. Behind and above the gallant Confederate soldier boy is the figure of an angel, that supports, with one hand the fatigued and all but fainting form, while the other hand holds a laurel wreath above the bowed yet noble head. Dr. Alderman, on the occasion of hanging the picture uttered the following stirring words which ought and will bring good cheer to every Southern heart that chances to hear them:

"There is no unworthy expression in the face of the pictured soldier before you. Fear is not there; neither is there despair or bitterness. There is scarcely even sorrow. There is merely physical exhaustion. The soldier is not helpless because he has been lacking in courage, or lacking in determination, or lacking in anything that is manly and noble. He has merely fought to the very destruction of his powers and of his indomitableness. He has fought even after his gun has been broken and splintered, and after his clothes have become torn and tattered. It is not the spirit of the man that is defeated. It is merely his body and weapons; and the angel that stands beside him is crowning him with a wreath of victory, for, in truth, he has won even though he has been overwhelmed. To the last he was true to the right he had believed in, and the angel is about to bear him aloft where men who have striven gloriously enjoy the reward of their struggles. This, then, is what this picture means to all who have eyes to see—the typifying of the men who will die for an idea, with smiles on their lips if need be. In the significance of this picture is embodied the philosophy of defeat. * * * The South is today better for the civil war. Young men of the South look out upon illimitable possibilities. They have a country fiercer than could possibly have existed had the civil war ended differently. The picture, therefore, is neither to recall nor to awaken regret. The story of the soldier is to be an allegory, and his name and fate are to be a measure of the kind of nobility that lived in the Confederacy. It is to be a measure upon which a youth from Maine may look with the same pride as would a Southern youth. Indeed, both should look upon it with a feeling of pride that such men were their countrymen."

"I am but one
But I am one.
I cannot do everything,
But I can do something.
What I can do I ought to do,
And what I ought to do,
God helping me, I will do."

Your brother in the work,
J. L. PHEEPS.

State Prohibition Convention.

Long before the hour for the meeting to come to order, the House of Representatives began to fill with delegates from the various counties.

Presently at the clock, Prof. Fitzhugh, of Bell Haven, called the Convention to order, and Dr. Sullivan, of Sardis, led in a most fervent prayer for the divine guidance. Dr. Searcy, of Prof. Fitzhugh in nomination for chairman, which was voted unanimously in accepting the position, the chairman spoke some earnest words in behalf of united action that "we may present a united front to the enemy." We want both statutory and constitutional legislation. No one man's opinion is greater than that of the whole people; and whatever our individual notions may be, we will all bow gracefully to the will of the majority. His remarks were punctuated frequently by applause.

B. T. Hobbs, of Lookhaven, was elected Secretary, and Rev. A. F. Watking as Assistant Secretary. After some inquiry as to the nature of the meeting, it was decided to call it a special meeting, every one present being regarded as entitled to a seat.

At the suggestion of Dr. Featherston, the enrollment was perfected by each person sending up his name, which showed some 200 or more present. They represented all the walks of life—lawyers, doctors, preachers, bankers, farmers, merchants, college men, and women not a few. Telegrams were received from a number of delegates asking that the Convention be postponed, as they were delayed by high water.

On motion of Dr. T. Lowrey, the chair appointed a committee of 9 on resolutions, whose names are: B. Bowers, J. B. Searcy, Bishop Galloway, W. Millsaps, J. C. Kyle, C. H. Alexander, T. Evans, B. T. Hobbs, and T. J. Bailey. Bishop Galloway moved that all resolutions be presented to the committee, be presented to the house without reading and referred to the committee on resolutions. While the committee on resolutions was out, numerous motions were made and considered and voted down. Dr. Featherston extended an invitation from the Governor to the Convention to visit the new Capitol, which was accepted very heartily.

Mr. J. B. Borders moved that a messenger be sent to the committee on resolutions to ascertain how long before they could make their report, and the chair appointed Mr. Borders upon that errand, who attended to his work speedily, reporting that the committee thought they could bring in their report by one o'clock, the Convention taking a recess at that hour.

The Convention assembled at one, but the report from the committee did not arrive until 2:30. While we were waiting, Dr. Boling, of Sardis, is part of the time with a very fine speech. Before he had finished, the committee came in and Bishop Galloway announced for the committee that their report was ready and that it was "unanimous"—the hall rang and

rang again with applause. Secretary Hobbs read the report amid death-like stillness. The report calls for a constitutional amendment at the hands of our next legislature, and such other restrictive legislation in the mean time as will strengthen the present local option laws, and at the short term of the legislature following the long term, we have such statutory legislation as will accord with the amendment. On motion to adopt, Dr. Lowrey made a very pleasing speech favoring its unanimous adoption, notwithstanding the fact that it did not give all he wanted; but it would enable all of us to get all we want, in due time.

The speech was applauded time and again, and made a fine impression, and the vote should have been taken at once, as the Convention was ready to vote it unanimously with great enthusiasm. But in deference to some who had just come in, on account of delayed trains, the report was read in full again.

After the reading of the report, Dr. Rowland addressed the Convention, advocating unity and harmony, and pledging himself to its most hearty support, although he thought it puts the "cart before the horse." Dr. Sullivan urges that the vote be taken at once. Mrs. Kells asks to be heard on the question. She analyzes the report and shows that it will be in 1906 at the earliest possible date, provided all these measures carry and do so promptly. Bishop Galloway explains the *modus operandi* of the measure, as it was understood by the committee.

By a unanimous rising vote the report was carried, the Convention singing the long meter doxology, and on motion of Bishop Galloway, adjourned.

How to Correct the Faults of Others.

This is an interesting subject. Its discussion should be instructive. It is concerning a work which many of us are willing to undertake. One seldom objects to mending another's ways. He easily sees the necessity, and thinks he can meet it.

Jesus recognizes the benevolence of this desire and effort. He does not condemn him who would do this kind and wholesome work. It is a solemn duty which one owes his fellowman, and a great benefit when wisely and kindly performed. Our Lord tells us how to succeed. "Then shalt thou see clearly"—not simply to discover and talk about the size and the pain which it inflicts, but—"to cast the mote out of thy brother's eye." When will he have this clearness of vision?

1. *When he is kind and just in his judgment of faults.* The harsh, censorious fault-finder, who desires condemnation rather than reformation, is not fitted to help another out of his bad ways. No skill in moral surgery can compensate for the lack of careful and kind diagnosis. His opinion of the nature and criminality of evil should be just, and his feeling for the erring one warm and generous.

2. *When he is conscious of his own shortcomings.* Self-deception is easy and

common. A man with a "beam" in his own eye sometimes thinks that his vision is clear enough to see and his skill sufficient to cast a "mote" out from his brother's eye. A half-blind oculist, straining at a small particle of dust in the eye of another man, and making a bungling effort to remove it, is disqualified for such work and is a self-incubated reformer, with great and many faults, seeking to discover and expose and correct the few and smaller ones. His fellow man is verily blind, incoherent and must prove unsuccess.

The man with a mote in his eye submits, because it gives him pain, he wants relief, and will accept it from any one. Ever see a man in a chair with a splinter in his eye? The splinter cannot be it, and hence he needs to be relieved by another. He is so much concerned about the painful "mote" in his eye, that he does not see the "beam" in the eye of another. Would be benefited.

What is the ground of censure? Not that one sees another's faults and desires to correct them; but that he is straining his vision to see them, and is not aware of his own fault. He sees the mote, but cannot see the beam in his own eye. Not judgment, but a decided suggestion Jesus con-

demns. A man's own moral condition and his present effort to correct it, is essential to his helpfulness to others. He who claims purity of heart while his conduct does not accomplish but hinders the reformation of others. He who is so much conscientiousness on the faults of others, that he has little conscience for his own can be acceptable as a helper. He who assumes to be without fault, cannot be of much service in leading sinners to the cross. But he who is conscious of his own weakness in a common struggle may help as a comrade.

3. *When he makes continued and persistent effort to correct his own faults.* First, cast out the beam out of thine own eye. Jesus said, "Or else thou art a hypocrite." In fact, one who wears a mask and says in part, and in this case not merely one who is self-deceived, but one who so assumes to be without fault. This work is difficult and delicate for either the self-deceived or the pretender. He who undertakes it must know himself and be honest with himself.

Vigilance in correcting one's own faults makes a suitable for him to undertake similar work in others. It is inconsistent, it is hypocritical, to condemn the misconduct of others and ignore our own. There is a common tendency in human nature in this respect, at least, men are unwise—they will neglect themselves for the good of others. Horace asks: "Wilt thou wear out thy eyes with eyes bleared and dimmed, thy is it that in the future of your friends your vision is sharpened and clearer?" And Seneca says: You observe the principles of others when yourself are overgrown with a vast number of errors.

Honest dealing with oneself will also

give him ability to help others. Cast out the beam, and then thou shalt have clearness of vision for the mote. A rope thrown from him who has reached the shore will not be rejected by him who is struggling amid the waves. He who has climbed out of the mire, and is seeking to cleanse himself, can extend a helping hand to him who is in the pit. He who has escaped under fiery trial can give assistance to him who is wrestling with the tempter.

Is success with oneself essential to all helpfulness to another? Must one offer no aid to another until he himself is free from all faults? Then all of us would be debarred. No one is righteous. Sincere and determined effort with oneself is what is enjoined. He who is trying to overcome his own sins may with propriety offer to assist another with his. It is not so much failure in the Christian life as contentment with it that disqualifies for helpfulness to others.

We should allow neither beam nor mote to remain in the eye. Jesus said, cast out the beam, and then with clear vision seek to take out the mote. Men often say: "That man has an ugly and painful fault, and it may ruin him; I wish he would correct it; but I have a greater one, and it would be unbecoming in me to offer assistance; I will let him and mine alone." Jesus says: "Yes, you both have faults; be honest in looking at your own and earnest in your efforts to them, and then you can with propriety and efficiency offer to assist your brother."

3. *When he undertakes this work with sympathetic and fraternal kindness.* Dealing with oneself will give sympathy and skill. That the one whom he would assist is a "brother" will make him fraternal. The oculist who before a mirror has removed a beam from his own eye brings sympathy and experience to the work of extracting motes from the eye of his brother. It is said that self-knowledge is the cure of censoriousness and the mother of charity.

"Oh, wad some power the giffie gie us,
To see ourselves as others see us;
It would frae manie a blinder free us,
And foolish notion."

But what is needed in the performance of this duty is rather to see ourselves as we see others.

H. F. S.

"The Coming Crisis."

Never in the history of our State were we called upon to face a more momentous problem than the one which now confronts us—the question of prohibition. For years we have been marshaling our moral forces to this focal point, and God has been wonderfully preparing the way for this happy result.

Our denominational work, at home and abroad, has prospered far beyond our most sanguine expectations; and, even among our brethren who differ, much charity has been cherished. Differing denominations of Christians have learned to respect each other's position more, and work together on the main line of defence, and

at this very moment, Christians of all classes are preparing for the onward move to a better adjustment of the liquor question in our State, and will work side by side, as Christians, in this great movement; and it is a pleasant thought, that while Christians disagree on some leading doctrines, they can, and will, unite in working for the general uplifting of our country, morally, religiously, educationally, and politically.

I think God's people should make prohibition a matter of continued prayers, and would be glad for some of our leaders to suggest a day, or days, for earnest supplication to God for the accomplishment of this great effort toward a higher plane of citizenship. That we may be directed in choosing suitable men to guide us, and those who may be chosen may do their full duty in the coming legislature and senate.

Brethren, let us hear the bugle call of our leaders all along the line, and let the part of Christian noblemen, and vote for those only, who will stand by God and humanity in office. Look out for the "reformed toper," who will appear as innocent as a sucking dove, and preach prohibition for a cloak, but who, when in office, will refuse to stem the current of opposition, and through moral cowardice and love of gain, will, like the proverbial "dog, return to his vomit, and the clean washed sow to her wallowing in the mud again."

"No man can serve two masters." No man who loves and drinks liquor can fight the saloon devil as he ought; and should not be put forth as a leader. The whole matter is in the hands of professing Christians, and if we make a failure, we will be charged to the carelessness of those who profess to love God and His cause.

Let us then, as Christian people, not go back on our opportunities; our country, wives, and children; but rise up in the name of our common interest and make a clean sweep of this terrible evil, and mill-dew of death and ruin, which is rolling over our fair land, carrying on its angry bosom, moral degeneration, a wreck of manhood; and in the world too, enter darkness, weeping, and gnashing of teeth, and hell; and if not arrested, will wash out with red liquor, every footprint of personal liberty, natural dignity, and state, civil institutions, and leave in its wake the broken fragment of a once glorious commonwealth.

We have reached the "pivotal hour," to "kill or be killed." "A house divided against itself cannot stand." The time of the "survival of the fittest" has come, and brother, have we not come to the kingdom for such a duty? I think so.

God help every voter in our great State—the gem of Southern beauty—to come at this opportunity and help rid our lovely border of this blighting curse.

Then after having done our duty, to sit down under our own "vine and fig tree" to enjoy the happy results of a God-directed and united effort in a great cause, and to wave the palms of victory to the glory of God and joy of broken hearted women

and children, and having perched the "standard of victory" on Mississippi's "high places," let us engage with other states and help, till the liquor lion has been bearded in his den and dragged forth into an open place before the public gaze, and slain forever. Yes, until the proud "bird of liberty" shall stand with one foot on the Rocky Mountains and the other on the Alleghany—spread her balmy wings over this God-favored country from Maine to California, and from Washington to Florida—while she bathes her golden pinions in the free waters of the greatest oceans that ever washed the shores of a happy and prosperous people, until the light of freedom, and voice of song make melody for the encouragement of noble effort toward higher planes of Christian development; until each himself shall be known as the "light of our world," and the backer of our strength." Yes, happy is that people whose God is the Lord.

Your fellow servant,

W. P. CHAMMAN.

Virgil, Miss., Feb.

From Itta Bena.

We came to this thriving town on the night of the fourth of February. The town was beautifully lighted up with electric lights. We were carried to the hospitable home of Bro. L. L. Young, where we were highly entertained until the pastor's home was open to us. Our household goods were in the depot when we arrived. It was soon carried to our home and Bro. A. Robinson and others assisted us in putting it up, and we moved in.

Sunday was our day to preach. The Sunday-school was real good and 200 or more were out for preaching, and quite as many out at night. Today we enjoyed the unique experience of seeing these noble sisters fill our pantry with the best things possible. Never did such feelings and tender emotions come over me as did when the old darky came round with a load of provisions—most everything that could be thought of, to the line of provisions were brought. We turned aside to give thanks unto God.

We have learned to love the people very much, but the cause of Christ in this place takes the first place in my heart. We have some great and good workers who love God and every interest of the great cause. I, their humble pastor, want to lead them into greater fields of usefulness. I want to lead them on the mountain top, that they may see the riches, the glory and the honor of our God. We ask the prayers of all Christians that the cause of Christ may prosper here.

I go to Maryland Sunday, and to Jones Bayou the 1st Sunday. I will preach at Bear Creek once a month in the evening, which gives me five appointments, each month; giving Itta Bena two Sundays each month. Pray for us that the work may prosper at all these places.

Yours in the work,

W. R. COOPER.

"All this we ask in the name and through the merits of Jesus Christ, Thy Son our Savior. Amen."

the lowly women whose charms were
tried around the temple. In our opinion
did no more reference to God being the
eternal Father of the children than it
to Noah's being the father to the mon-
that were with him in the ark.

ere now let me submit the word of
h, the law in the case, which, if any
consent not to, then the light in him
s little of being pitchy darkness. John
4-44, inclusive: "I speak that which I
e seen of My Father; and ye do that

as there ever a time when the devil
so much interested in the "moral wel-
of the people" of Mississippi, and try-
to suppress "evil?" In a meeting of
P. B. C. W. (the) L. D. A. A. on the 12th
of last June, in the city of Pittsburg,
the "devil" did proceed to "where-
and "asolute" as follows:

I believe, that, the time has come for the State to sue the liquor traffic for a divorce, and live apart forever. Forty years ago and the devil had a falling out, and while

A SPECIAL FEATURE

Cheap Board.—Every arrangement will be made to secure cheap board and lodging.

SUNDAY SCHOOL LESSON.

W. JAS. JOHNSON.

February 22—I Corinthians 13:1-13.

Christian Love.

Golden Text.—"Now abideth faith, hope, charity, these three. But the greatest of these is charity."

1. *Though I speak with the tongues of men and angels.* This would be eloquence surpassing human ideas, but nevertheless without love as the guiding principle the speaker would be no more than a tinkling cymbal.

2. *Have the gift of prophecy, and understand all mysteries.* We have all faith. Two of the greatest gifts, but they would be of no real value apart from love.

3. *Bestow all my goods to feed the poor, give my body to be burned.* Here is philanthropy and real martyrdom, as men would view them, but no purpose. The Apostle does not say it is possible for any one to have such eloquence, the gift of prophecy, understanding, etc., without love, but if it should be because they would only be the worse for having these gifts. Talents abused are ever cherished. The only possible conclusion from these verses is that love is the basic, essential principle in our religion, as it is the "greatest" and most enduring.

STUDY ITS ELEMENTS.

4. *Suffereth long.* It is so wondrously patient with us that we should be grateful for an opportunity to be patient with a fellow creature: *is kind.* Patience is love resting, kindness is love doing self-sacrificing deeds: *envious not.* Envy is the essential principle in sin. Envy is one manifestation of it—a crime against itself: *vaunteth not.* Makes no effort to display its doings, and has no great estimate of itself.

5. *Doth not behave itself unseemly.* Acts gently, politely, always doing things with good taste. Not every deed prompted by love is done in a manner as to impress all spectators, but the actor's heart is so. *Seeketh not her own.* is not self-centered. *Not provoked* (R. V.), "exasperated, irritated, moved to anger." *Thinketh no evil.* is slow to impute bad motives.

6. *Rejoiceth not in iniquity but rejoiceth in the truth.* Finds not joy in evil to enjoy, but gets all enjoyment out of righteousness.

7. *Beareth all things.* makes no display of personal hardships. *Rebelleth all things.* treats kindly all that is not clearly false. *Hopeth all things.* believes right will triumph. *Endureth all things.* beareth any and all persecutions patiently.

LOVE ENDURETH ALL.

Love shall never cease to be, but prophecies, tongues, and knowledge shall all "vanish away" because they will have accomplished their purpose. Love is as enduring as God who is love, and, when it gets full possession of our hearts our bliss will be as lasting as God himself, with never a thought of woe.

THE BAPTIST.

Feb. 19,

When that which is perfect is come. God gives us now gleams of glory, foretastes of heaven, hopes that surpass the creation of the most fertile imagination, but when our gleams give place to fullness of glory, our tastes to unstinted banqueting and our hopes are fully realized, then "that which is perfect" will have come.

11. *When I was a child,* etc. Paul here illustrates the Christian's growth in grace. Heaven truly begins here. That Christian deserves our prayers and sympathy who is unable to realize that he is growing; who is not getting richer in blessed experiences in God's service. God desires that each day should bring a special reason for rejoicing to each of his children.

12. *Now we see through a glass darkly.* The mirrors of Paul's time were small and did not give a good reflection. Darkly, means a riddle. We cannot now fully understand God's providences and promises. *Face to face.* God has perfect knowledge of us and there we will have perfect knowledge.

13. *Now abideth faith, hope, charity.* These three graces will ever remain. *The greatest of these is charity.* 1. Is characteristic of God, who is love. 2. Prompted Him to redeem us. 3. Binds us to Him. 4. Unites us by bonds of sympathy to all mankind. 5. Comes into our hearts before faith. 6. Gives us a basis for hope.

To the Brethren of Central Association.

I have been requested to act as vice-president in our association for Foreign Missions during this associational year. I am glad to co-operate with you and our Foreign Mission Board in doing what I can to serve our Lord in this department of His cause.

The time has come when all the churches in our association should bestir themselves in zeal, energy and money—giving to the cause of Christ to be devoted to the furtherance of the gospel in foreign lands. Our Lord will be pleased with us and bless us if we lovingly serve Him in this way.

We need no higher inspiration for such service as this than His love bestowed on us and His command, to disciple all nations. "For ye know the grace of our Lord Jesus Christ that, though He was rich, yet for your sakes, He became poor that ye through His poverty might become rich."

Long enough, many of us have not given at all, or have given quite inadequately to the cause of Christ; we have thought but little, prayed but little, made but little preparation to meet the expenses in carrying the gospel to "all nations." The reason why many do not give for missions, they have not "laid by in store as the Lord has prospered them." There are reported in the churches of our association 3,455 members, we can easily give to foreign missions this year, between now and the last of April \$3,455.00 if we try. We will do it if all of our churches do as well as the church in Utica.

The churches of our State have not yet

taken seriously to missions; we have not made *business* of our religious matters. We do not make money and lay it aside with the view of giving it to the cause of Christ. We have not learned the joy of worshipping God in the use of money—there are many who can't see the sense or truth in that statement, and yet it is true and Scriptural. Other pastors, as servants of the most High God, and shepherds under the Great Shepherd, let us press this matter of Christian giving for the spread of the gospel into all the dark corners of the earth upon our people.

Recently the committee on the "Development of the missionary spirit in our churches" met and arranged to hold three fifth Sunday meetings simultaneously to begin on Friday night before the 5th Sunday in March; one of these is to be held at Chapel Hill, one at Concord and one with the Edwards church. Let us make the meetings great occasions for the furtherance of the gospel. Let all the churches contingent to these places attend these meetings and catch the spirit, the inspiration and the work that is sought to put forward in them. Send to Dr. R. J. Willingham, Richmond, Va., for tracts on Foreign Missions and distribute them among the brethren.

Yours fraternally,
R. A. COHRON.

Utica, Feb. 12, 1903.

Canton, China, January 2nd, 1903.

MY DEAR BROTHER:

We have just closed our annual mission meeting today. The meetings were pleasant and profitable. Real progress has been made during the past year. Some what over 450 baptisms and three churches organized. But will not anticipate the annual report which will be sent you by Dr. Greensohn.

My quarterly report for the fourth quarter of last year will be brief. In October, Mrs. Simmons and I accompanied Dr. and Mrs. Hayes and Brother and Mrs. Saunders to Yang-tak to help them to settle in their new station. We remained with them a few days till they were somewhat fitted into their rented quarters. The people were cordial and seemed glad to have them settle there. They write that the friendship and feeling continues and has extended. This is especially true since they commenced medical work. They should be provided with a small hospital as soon as possible. This will have to be built; for there are no suitable buildings in Yang-tak for such work.

While in Canton I have given four lessons to the training class for preachers each week in Pastoral Theology.

I have not been able to preach owing to feeble health. For nearly all the year I have had a severe cold. I am thankful to say that about two weeks ago I began to improve and I trust that I am on the road to a complete recovery.

I am sorry to say that Dr. McCloy was detained in Wuchow on account of sickness of himself from attending our missionary meetings.

1903.

THE BAPTIST.

I suppose you must get tired of constantly begging for more reinforcements, but we do need a man and wife for Shiu-hing, a man for Canton and a man for Wuchow. Also a Dr. for Wuchow. Pray for us and our work. I am with love,

Yours fraternally,
E. Z. SIMMONS.

An Opportunity for Lady Teachers.

As is known to many, Blue Mountain Female College has been overflowing for much of this session and many girls have wished to enter but were unable to get places. However, the experience of all large schools is that as spring comes on, pupils drop out. Therefore, we feel satisfied that we shall be able to receive a number of new pupils during the remainder of the session. As girls drop out, their places should be taken by lady teachers who wish better preparation for their work, or by girls who wish to prepare to teach. Our Teacher's Training Department is especially helpful this session, we having added to it special training for primary teaching. Primary teachers are the demand of the day in Mississippi, and a bright field of pleasant, profitable and useful work opens up to those who are thoroughly prepared. If interested, write for catalogue and other information. Kindly mention this to any friends it might interest.

LOWREY & BERRY.
Blue Mountain, Miss.

Resolutions.

WHEREAS, Bro. W. E. Ellis has served us faithfully and efficiently as our pastor for the past five years. And,

WHEREAS, now, at his request, our relations as pastor and people are severed, to enable him to enter a wider field of labor for the Master. Now, therefore be it

Resolved, By the Senatobia Baptist Church in conference assembled,

1st. That while it is with extreme regret that we sever the cordial and affectionate relations heretofore existing between us as pastor and church, that our sympathy, our love, and our prayers go with him and his wife into their new field of labor.

2nd. That, while we miss sorely his eloquent, logical Scriptural sermons, we sincerely congratulate our sister church in securing what we have lost.

3rd. That, we commend him and his noble wife and help-met to the churches and the people of Crystal Springs, as the highest type of Christian citizenship.

4th. That, these resolutions be spread upon the minutes of this church, and that copies be sent Bro. Ellis, the Senatobia Democrat and THE BAPTIST.

(Dr.) M. C. ELLIS,
ARNOLD FRENCH,
J. F. DEAN,
Committee for the Church.

Will We Raise \$200,000?

Last May at the Southern Baptist Convention in Asheville we decided to try to raise \$200,000 this Convention year for

Foreign Missions, so that we could largely increase our work in foreign lands. The time is rapidly passing, and we have only two months and a half more in which to send what we will contribute. For the past five years we have given as follows: 1898, \$124,249; 1899, \$109,267; 1900, 140,102; 1901, \$56,083; 1902, 173,439. This year we can easily go to \$200,000, if only our pastors and churches in general will do as well as some, who are doubling and quadrupling their gifts of former years. Many churches are now raising \$500, the salary of a missionary in China, and several which formerly gave only \$200 or \$300, have gone up into the \$1,000 list. Quite a number of the smaller churches are trying to raise \$100 enough to pay the salary of a native preacher in some foreign lands. We have a thousand churches which would be blessed themselves by moving up into the \$100 line, besides thus greatly helping to send the gospel to others. Many of our country churches are making a noble advance. Instead of giving a few dollars a year, they are finding out that by combining, two or three of them can easily raise \$75 or \$100, and thus pay the salary of one native preacher in the foreign land. We rejoice to see that it is not simply the large, strong churches, but many of those more limited in means, who are making glorious advance in liberality.

The work on the foreign fields is moving forward. Our missionaries are rejoicing as they see many turning to the Lord, but at the same time they look back longingly to the home land, and beg for workers to come to their help. Many of our strongest and most talented young men and women are saying, "Here am I. Send me." Surely at such a time as this, God's people ought to prayerfully consider our great opportunities and increased responsibilities.

We hope that the churches will not put off taking their collections until April. If the pastors will present this matter in February and March, the brethren will gladly subscribe, and it will give them some little time to prepare to make larger gifts. We will take pleasure in sending tracts, sample journals, and mission envelopes, free, to any who will write for them. Yours in the Master's service,

R. J. WILLINGHAM.
Richmond, Va., Feb. 12, 1903.

A Note.

While at Gloster recently it was the pleasure of THE BAPTIST man to be entertained in the lovely home of Deacon E. B. McLain. Since the beloved wife has gone to her reward, his daughter, Mrs. Ratliff, with her husband, has moved into the home and by her thoughtful ministrations fills up as far as may be the vacuum caused by her removal. And he is so lonely, in his old age. May the sadness and loneliness that have fallen to His servant, be filled by his presence and the silver cord be loosened and the golden bowl be broken, is the prayer of his friend and brother,

O. M. LUCAS.

The Spirit's Longings.

The evening shadows were growing longer, the glorious orb of day was sinking lower and lower behind a bank of clouds, tipped with crimson and gold, and another day was about to join its sisters in the past.

There was a melancholy tenderness in the breeze as it whispered its soothing lullabies, and the sweet young girl who gazed upon the scene, was filled with yearnings for a nobler and higher life.

Sometimes I think it takes as much, true heroism to do our part well in a humble sphere, as to go out upon the world's arena and battle for the right. There we come in touch with the great ones of earth, the spirit thrills with high aspirations, and the drum beats the paeans of victory. In a lowly place, we have nothing to inspire, nothing to comfort but the sense of duty in our heart.

"I wish I could be of some use in the world," sighed this dear girl. "I can't bear to think that I shall have to meet my Savior empty-handed. But I am tied here and perhaps must spend my life in this humdrum way. I must stay and help Mamma with her burdens as long as she needs me, and probably when Jesus passes this way He will see that I am doing the best I can, and leave me a blessing." At that moment she heard her father call and hastened to see what he wished.

"My dear child," he said, "I am suffering very much, and I want you to sing some of your sweet songs. Perhaps it will quiet my nerves and give me something else to think of." May got her guitar and sang, till the deep breathing told her he had fallen asleep. She then assisted the younger children with their lessons and helped Mamma with her sewing till it was time to retire.

A sweet peace fills her heart and she wonders why she is so happy. She does not know that Jesus has been in her home tonight and noted all her gentle and loving ministrations, and with a touch of His hand has left a benediction upon her heart. (MRS.) E. C. BOLLS.

What are those large boxes seen almost daily going to and from the freight depots in our busy city? Why, they are boxes which contain pianos and organs going to and from Patton & White's music emporium at 218 East Capitol street. When in the city, do not fail to call on them, examine their fine line of musical instruments and talk with them. They are affable gentlemen and will take great pains to show you their goods and give you all desired information in their line of business. We travel all over the State, and find their pianos and organs almost everywhere we go. It is gratifying to hear on every hand expressions of entire satisfaction with the instruments sold by these gentlemen. Considering the large amount of satisfaction and entertainment afforded by a good organ or piano and the low prices at which they are now sold, it is a wonder that one of the other is not found in every home. Write to this wide-awake firm for styles and prices of goods.

Resolutions.

We recognize the guiding hand of God in all His dealings with His people. We also realize in following that hand we are oft times called upon to sever the fondest relationship; that which, none more sacred exists than a heaven-born union between a pastor and people. The time now come when the sacred union between our own church and her much-loved pastor, Rev. W. A. McComb, must thus be severed; which to us would seem all too soon were it not that the guiding hand now points to other fields of usefulness.

Resolved, That we most heartily commend his work among us; and especially so we appreciate His interest in our work and the response with which he answered our every call upon him. May Heaven continue to smile upon labors that he may to the end be enabled to reap to His Master a rich and abundant harvest.

WHEREAS, Sister McComb has been intimately connected with our Society, making for us most efficient President; constant, earnest, faithful, suggesting many helpful means, which we assure our Society has been benefited;

WHEREAS, she was elected Vice-President of our association, in which capacity she has manifested an enthusiasm and in few others; and we now with pride the awarding in vest of Societies in the Association under her supervision. Therefore, Be it

Resolved, That we hereby express to her our high appreciation of her active work among us.

Resolved, That we deem it proper to place on record in the minutes of our Society a fitting memento of her faithful service and our hearty and sincere regrets at the loss of so earnest a worker.

(Mrs.) M. D. DAWSON.
(Mrs.) H. H. BARNES.
Committee.

RESERVED.

That we coworkers with her in the vineyard
Do herein, gladly, for her noble rest.
Four years of loving service for the Master
Of gracious service to other preachers
blest.

The little Synagogue—how much
Will miss her.
Her fervent prayers that He will
But now some other hand must point
Them to their Savior.
Direct their little feet to paths of right-
eousness.

A warm, responsive, kind, a cheer, a smile
As greeting.

Four years of seeming unmixed joy
were hers,
Save when for others' griefs her tears
were flowing;
When other sorrows than her own she
bore.

Four, golden links in memory's chain to
bind us
And whoso'er this hand may guide
and lead
Our earnest prayer that friends so lov-
ing, tender
Await to cheer, encourage and sustain
indeed.

Four fleeting years, though swiftly pass-
ing lent us—
A gleam of light thwart duty's path to
stay;
To steer us off the crags into the haven
And shine more brightly e'en unto the
perfect day.

The power that supports the
destroying traffic is not in the
dram-shops. If left to them-
selves and not protected by law,
they quickly perish as common
nuisances.

The power and hence awful
responsibility of their continu-
ance with all their malign evils,
is in our Christian churches and
Christian homes.

It is in the hands and upon the
souls of our Christian voters.
They could crush this monstrous
crime with a blow, if they dared
to stand out together before God,
at the ballot-box and do their
duty. This power and account-
ability are not denied by them.
On the contrary, the Christian
churches have said to the world
that the power, the duty and the
responsibility of removing this
great evil is with them. It is to
be seen whether or not they will
do so at the next election. A

prominent candidate for Govern-
or is afraid to risk them and he
prefers to remain with his position
undefined. What the Christian
people must not do is to di-
vide up on the method. What
each one should have in view is
to rid the State of the legalized
saloon.

Catarrh Cannot be Cured

with LOCAL APPLICATIONS, as they
cannot reach the seat of the disease. Cat-
arrh is a blood or constitutional disease,
and in order to cure it you must take in-
ternal remedies. Hall's Catarrh Cure is
taken internally and acts directly on the
blood and mucous surfaces. Hall's Cat-
arrh Cure is not a quick medicine. It
was prescribed by one of the best physi-
cians in this country for years, and is a
regular prescription. It is composed of
the best tonics known, combined with
the best blood purifiers, acting directly
on the mucous surfaces. The perfect
combination of the two ingredients is
what produces such wonderful results in
curing Catarrh. Send for testimonials.

F. J. CHENEY & CO., Props., Tol-
edo, O. Sold by druggists, price 75c.
Hall's Family Pills are the best.

BELLS

Steel Alloy Church and School Bells. Send for
Catalogue. The C. S. BELL CO., Hillsboro, O.

MOZLEY'S
LEMON EXLIR.

Regulates the Liver, Stomach, Bowels and Kidneys

For biliousness, constipation and many other ailments. For indigestion, sick and nervous headache. For sleeplessness, nervousness, heart trouble, etc. For fever, chills, debility and kidney troubles. For ladies, for natural and thorough cleansing of the system. 50 cents and \$1.00 a bottle at drug stores. Prepared only by Dr. R. Mozley, Atlanta, Ga.

I have been a great sufferer from the above mentioned troubles, but after using a bottle of Mozley's Lemon Exlir I am cured. My appetite is good and I am well. I have no other medicine. CHAS. GIBBARD.

MOZLEY'S LEMON HOT DROPS

Cures all Coughs, Colds, Sore Throat, Hoarseness and Bronchitis. 25c. at Druggists.

FRISCO
SYSTEM

LOW ONE WAY COAST RATES.

October 21, November 4 and 18, December 1 and 16.

TO POINTS IN—

Missouri, Arkansas, Texas,
Indian and Oklahoma Territories.

WRITE FOR FULL INFORMATION.

J. N. CORNATZAK, Dist. Pass. Agent,
MEMPHIS, TENN.

TAYLOR'S
Cherokee Remedy of Sweet Gum & Mullein

Cures Coughs, Colds, Whooping Cough, Laryngitis and
all Throat and Lung Troubles. MADE OF PURE SWEET
GUM, MULLEIN & HONEY. Your Druggist sells it 25 & 50c

BURPEE'S SEEDS ARE THE BEST
If you want the choicest vegetables or the most beautiful flowers
you should read BURPEE'S FARM ANNUAL FOR 1903. It is well known as the
"Leading American Seed Catalogue." It is mailed FREE to all, who send your address
TO-DAY. W. ATLEE BURPEE & CO., PHILADELPHIA.

CALIFORNIA VIA NEW ORLEANS AND
ITS CARNIVAL.

The time of the New Orleans Carnival
has become a by-word the world over.
The magnificent pageants of the Mardi
Gras festival lead all other celebrations
in brilliancy and unique conceptions.
The carnival of the present winter excels
all past celebrations.

New Orleans is the southern gateway
to California, and the Southern Pacific
Sunset Route operates two trains daily
between New Orleans and all points in
Southern and Central Texas, Arizona,
Mexico and all points on the Pacific
coast.

The famous Sunset Limited with splen-
did dining car service leaves New Orleans
daily at 11:55 a. m. Pacific Coast Ex-
press leaves 9:00 p. m. Both trains
equipped with all modern conveniences
and comforts.

For information address any Southern
Pacific Agent, or
J. P. RENSSLAER, T. A.,
Atlanta, Ga.

Mississippi Business College
The Southern Railway will sell tickets
from New Orleans to Mobile, Ala.,
New Orleans, La., and return at rate
of \$1.00. Tickets good for 14 days.
Leave New Orleans Feb. 22nd and 29th, 1903.
Leave Mobile Ala. Feb. 23rd and 30th, 1903.
For more information, call on any
Travel Agent of the Southern Railway.

Mardi Gras.

Mobile, Ala., and New Orleans, La.,
Feb. 22nd and 29th, 1903.

The Southern Railway will sell tickets
from New Orleans to Mobile, Ala.,
New Orleans, La., and return at rate
of \$1.00. Tickets good for 14 days.
Leave New Orleans Feb. 22nd and 29th, 1903.
Leave Mobile Ala. Feb. 23rd and 30th, 1903.
For more information, call on any
Travel Agent of the Southern Railway.

Cancer Cured.



CANCER CURED.

Magnolia, Ark.
Dear Doctor—The cancer on my face is
entirely well, and I only had to use your
famous oils a very short time. I had
been afflicted with cancer for the last
twelve years. Your Oil Cure is certainly
a wonderful discovery, and a great ben-
efaction to suffering humanity. I feel that
others who are suffering should know of
this. I am 83 years of age. Publish this
if you desire. Yours gratefully,
F. B. SCOTT.

The Oil Cure was discovered and per-
fected for the cure of cancer, bronchitis,
catarrh, consumption, piles, fistula, ecze-
ma, diseases of eyes, ears, nose and
throat, and in fact all diseases of the
skin and mucous membranes. Many pa-
tients cured by correspondence. A book
sent free giving particulars. If you are
not afflicted yourself, cut this out and
send it to some suffering one.

Enclose stamp for reply. Call on or
address
DR. R. E. WOODARD,
54 Main St., Little Rock, Ark.

The Bible in Japan.

Thirty years ago in Japan the
Scriptures were printed secretly,
and copies sent out only after
dark. Those who were engaged
upon this work did so at the
risk of their lives. Now there is a
Christian printing company in
Yokohama, issuing the Scrip-
tures not only in the Japanese,
but in the Chinese, Tibetan, Ko-
rean, and two dialects of the Phil-
ippine Islands. Last year there
were circulated in Japan alone
over 138,000 copies, which is an
increase of 39,000 copies over
the previous year. There is in
Japan a "Scripture Union," mem-
bers of which now number
10,000, who agree to read a
specific portion of the Bible every
day in the year. Surely God's
Word runneth very swiftly.—Ex-
change.

Writing of the changes that had
taken place in Uganda, Africa,
Sir Henry M. Stanley says, in a
recent number of The Independ-
ent: "Twenty-three years ago,
Mtesa, of Uganda, impaled his
victims and clubbed his women
to death upon the slightest pro-
vocation. Those days have
passed by. The missionaries have

been laboring since 1877 in
Uganda, and as the result of
their labors, can show thirty
thousand Christian people. These
hundred and twenty churches
have been established there, and
there are many thousands of
children at school. It was only
the other day I received a letter
from a man at Mengo, saying
there were five hundred children
in the Mengo school every day.
The converts of Uganda are now
actually carrying the Gospel to
the distant lands of the West.
Toro has been made acquainted
with the Gospel. Usongoro,
which was a wild and devastated
country only twelve years ago,
now welcomes the white trader;
at Kavalli, where I resided some
months, the people are beginning
to take a strong interest in the
white man's religion.

Such has been the change
wrought in twenty-seven years.
Though it has been slow work,
though missionaries have often
felt oppressed, broken-hearted
and dispirited, suffered perse-
cution and been expelled from
Uganda, though the native con-
verts have suffered torture and
death, still the missionaries have
persevered, and in the end they
have received their reward.
F. M. Journal.

A TEXAS WONDER.

Hall's Great Discovery.

One small bottle of the Texas Wonder
Hall's Great Discovery cures all kinds of
kidney and bladder troubles, removes gravel,
cures diabetes, seminal emission, weak-
ness and lame backs, rheumatism and all in-
firmities of the kidneys and bladder. It
both men and women, regulates bladder
troubles in children. If not sold by your
druggist, will be sent by mail on receipt
of \$1. One small bottle is two months
treatment, and will cure any case above
mentioned. Dr. E. W. Hall, sole man-
ufacturer, P. O. Box 629, St. Louis, Mo.
Send for testimonials. Sold by all drug-
gists.

Read This.

MARTIN, TENN., June 3, 1901.
This is to certify that I have used
Hall's Texas Wonder for kidney trouble
and have never found anything its equal.
Its merits are wonderful. Try it, and
you will be convinced.
REV. R. C. WHITNELL.

Go to your Druggist and get a
bottle of

Parker's
Kidney
Cure.

It will build you up; increase
your strength and vitality. It
cures kidney trouble, bladder
trouble, backache, headache and
all liver derangements.

For sale by all druggists, or from the
Southern Depot, Parker's Kidney Cure,
Port Gibson, Miss.

Your Home Is Not
Complete

Send your catalogues with prices and terms.
attention.

Patton & White,

318 EAST CAPITOL STREET

JACKSON, MISS.

Mississippi College.

The Old Reliable.

FOUNDED 1826.

Of course you know of the large increase of endowment which
has been made in the last twelve months. We now want

300

first-class Boys and Young Men. This College has developed Gov-
ernors, Congressmen, Senators, Judges, great Physicians, great
Lawyers, great Preachers, great Educators, great Business Men—
great men in almost every honorable calling.

Let the Boys Come!
Let the People Help!

and we will do a still greater work in the future. Session of
1902-3 opens September 11th. Expenses Reasonable.
Send for Catalogue.

W. T. LOWREY, D. D., President.

CLINTON, HINDS COUNTY, MISSISSIPPI.

GOOD TO LOOK AT

As well as good to eat, are the fowls bred
to the standard. Healthy, vigorous and
abundant egg producers—are the famous

BARRED ROCKS.

Eggs \$1.50 per setting of 15. Write for particulars of fowls

W. R. TATE, Breeder,
Goodman, Mississippi.



WOMAN'S WORK.

Woman's Central Committee:

Mrs. E. G. Lockett, President,
Meridian; Mrs. W. Woods,
Secretary, Meridian.

[All communications for the department should be sent to Mrs. L. Johnson, Clinton, Miss., who acts as the Woman's Page.]

Program:

February 19

Subject—Africa and Japan.
Quiet, persistent, and work needed.

1. Bible Reading—"The Kingdom of God." To be established on Matt. 1:1-17; Luke 12:20, 21.
2. Hymn—"Hail, Firm Foundation."
3. Call for Sermon—These are helpful to those who are inexperienced or timid.
4. Sections in the League of Nations.
5. Items for Lesson—Church schools in Japan are sending forth 1,000 to 2,000 graduates every year. Seeds of truth. The best seed of last year was a Christian. Daily papers are seldom without a thoughtful article on religion.
6. Business, Confession, and Plan for observance of the week of prayer in March.
7. Ask that members be prepared to answer roll-call by Scripture quotations, or short, helpful sentences of poetry.
8. Leaflet—"Our Work in China," by Rev. C. E. Smith.
9. Informal Conversation—"Why should every Christian be interested in Foreign Missions?"
10. "Make out a list of those who do not belong to the Sunday Society; pray for them daily; try to interest them in the work."
11. Closing Hymn—Lord's Prayer in concert.

Mrs. W. R. Woods, Meridian, Miss., secretary of the central committee for our city, keeps constantly on hand a supply of literature suitable for use in organizing a ladies' missionary society, and will be glad to send it to any one desiring it.

The words given below are an extract from an article entitled "Woman and Foreign Missions," written for the Foreign Mission Journal, of January, 1912, by Mrs. Maynard, of Japan.

"Thank God for the tones, for the unselfish and consecrated ones among our women. But to meet them, as has been a high privilege, but deacons' long-ing that all may be like them. Can it be done, and if so, how? Will you feel that a missionary is not trying to preach to you if I suggest as the keynote of all

figure work for the Master, 'sacrifice?' And let it have always connected with it the thought of, not what is left after providing for self, but that which costs me something. Oh, yes, it will cost some death throes. Self will suffer, fashion and pride will suffer. There will be fewer jewels and laces, one less plume on the bonnet, perhaps, but how the soul will grow! What was once pain will become joy, and the things that once gave joy will appear in their true value, vain, frivolous—the things that abide not. Our women are spending too much on dress. They would be ashamed for their dearest friends to balance up their accounts of what they spend simply for hats, with what they give to the Lord. We have seen a statement of the amount that would come into the Lord's treasury if we would only give the feathers which trim our hats. Thousands of dollars, and yet we want a new one with each season. Oh, we must get up higher if we really desire the world to be saved. People have a way of saying that missionaries become narrow. Is it because after living in a land where they see millions dying around them they cannot rejoice over the elegant churches at home? The cost of one of these would have given us several places in which to preach the Gospel. Or is it because we cannot sufficiently admire the handsomely furnished new house, the expensive new outfit? Let me tell you of one scene that has come many times into my mind as I have tried to show some friendly interest in these things. I am carried back to Kokura, to our little bare room in which we try to teach the people the worship of God. I see a poorly clad woman, a widow with four children to feed, enter, and after prostrating her body in prayer, with trembling hands she unfolds a bit of paper and puts a coin in the collection box. I know the value of that coin. Since becoming a Christian, too poor to give it otherwise, she and her family have been eating one meal on Sunday, and that of rice only. She must have something for her

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Pleasant as a perfume. Strongly effective. If you want it weak, like the others, add water to suit and save your money. Sold by druggists and dealers in medicines.

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Leave Jackson, 4:35 a. m. 2:40 p. m.
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Arrive Gulfport, 11:15 a. m. 10:00 p. m.

No. 2. No. 4.
Leave Jackson, 2:00 p. m. 11:05 p. m.
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Arrive Gulfport, 6:45 a. m. 3:55 p. m.

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LYNCHBURG — VA.

TEMPERANCE.

BY W. H. PATTON.

Greenville Saloon Keepers.

The mayor of Greenville had all the white apron centry of Greenville up before him except one, fined them twenty-five dollars, and asked them to observe the Sunday law. They promised him they would, and actually organized themselves into a club, electing a president and secretary and agreeing to not sell, or keep their houses open on Sunday. When the saloon men obey the laws the millennium will be here.

Liquor Tracts.

The liquor men are actively at work in Mississippi. They seem to be moving earth and hell to defeat statutory prohibition, yet they say "prohibition does not prohibit and that more liquor is sold and used under prohibition and in prohibition States than under license and open saloons." The saloon men say it is a low down business and they would not engage in it but for the money there is in it. If they are in it for the money there is in it, why don't they work for statutory prohibition?

Yazoo City and Hattiesburg.

A drummer told me the good people of these two places allow the bad element to rule the city that in Yazoo City there was several places that openly sold liquor just as open bars with bottles in show windows, and that Hattiesburg had gone to the bad in allowing "Blind Tigers" and immoral houses to take the city. I see Yazoo have organized a law and order league to try and get the officers to enforce the law but how about Hattiesburg. A better way to do would be for all the good people to stand together in the election and elect law abiding men to all the offices. A man that is a violation of the law, himself is not going to enforce the law against others.

Declaration of Principles.

The following is the Declaration of Principles of the United Kingdom alliance:

1. That it is neither right nor possible for the State to afford legal protection and sanction to any traffic or system that tends to increase crime, to waste national resources, to corrupt the social habits and lives of the

people.

2nd. That the traffic in intoxicating liquors as common beverages is inimical to the true interests of individuals, and destructive to the order and welfare of society, and ought, therefore to be prohibited.

3rd. That the history of the past legislation in regard to the liquor traffic, abundantly prove that it is impossible, satisfactorily, to limit or regulate a system so essentially mischievous in its tendencies.

4. That no consideration of private gain or public revenue can justify the upholding of a system so utterly wrong in principle, suicidal in policy and disastrous in results, as the traffic in intoxicating liquors.

5. That the legislative prohibition of the liquor traffic is perfectly compatible with rational liberty and with all the claims of justice and legitimate commerce.

6. That the legislative suppression of the liquor traffic would be highly conducive to the development of a progressive civilization.

7th. That rising above class, sectarian, or party considerations, all good citizens should combine to procure an enactment prohibiting the sale of intoxicating beverages, as affording the most efficient aid in removing the appalling evil of intemperance.

My Hair

"I had a very severe sickness that took up all my hair. I purchased a bottle of Ayer's Hair Vigor and it brought all my hair back again."
W. D. Quinn, Mansfield, Ill.

One thing is certain, Ayer's Hair Vigor makes the hair grow. This is because it is a hair food. It feeds the hair and the hair grows, that's all there is to it. It stops falling out of the hair, too, and always restores color to gray hair.
\$1.00 a bottle. All druggists.

If your druggist cannot supply you, send us one dollar and we will express you a bottle. Be sure and give the name of your nearest express office. Address: J. C. AYER & CO., Lowell, Mass.

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ANNOUNCEMENT.

FOR SHERIFF

THE BAPTIST authorities to announce
JOSEPH FITZGERALD as a candidate
for sheriff of Hinds county.

Personal

"An Opportunity for Teachers,"
in another column of the issue, should
be read by every young lady who is
thinking about better preparation for
the profession of teaching.

Mrs. Mary Kavanaugh Adham Eagle,
wife of ex-Governor John V. Eagle,
is dead. Mrs. Eagle was born at Rich-
mond, Ky., her father being a leading
stock farmer. That State Governor
Davis closed the state office until noon
16th inst., out of respect for her memory
and the Legislature adjourned.

Bro. Grace attended to say in his
notes about Mason last week that the
"Ladies' Missionary Society" sent a box
valued at about \$74.00. The copy
was so indistinct that the printer and
editor thought it meant \$7.00. However,
it was \$74.00 and we are
pleased to make the correction.

The pamphlet, "Stass Industry,"
just published, contains an interesting
description of the famous ash mines
in Germany, from which the potash
imported into this country and used for
manuring is derived. The chapter about
the use of potash in agriculture is one of
the important ingredients in a complete
fertilizer, adds largely to the value of the
book, and among the many illustrations
those showing the experiments at
Southern Pines, N. C., are of particular
interest to practical farmers. Copies of
this pamphlet can be had by writing
to the German Salt Works, 93 Nassau
St., New York, N. Y.

Practical Jokes.

Thomas Gray, the eminent En-
glish poet, author of the immortal "Elegy Written in a Country
Churchyard," was the victim of
a practical joke, the account of
which, even now, after the lapse of
a century and a half, cannot be
read without awakening our in-
dignation. Besides being very
delicate and sensitive in temperament,
Mr. Gray had a nervous horror
of fire. He had arranged a rope
ladder at the window of his
room in one of the colleges in
Cambridge, for use in emergency.
An alarm of fire one night aroused
him, and he hurriedly made
the descent, without pausing to
dress himself. The alarm was
false. Some practical jokers of
the college had placed a tub of
water at the bottom of the lad-
der, and then made the outcry
of danger. The poet made a sud-
den plunge into the water, greatly
to his disgust and chagrin, and
with a severe shock to his deli-
cate system. Gray was about
forty years old in the height of
his fame as poet and scholar.
His great annoyance at the in-

dignity, with the unwillingness
of the authorities to administer
any proper punishment to the
brutes who perpetrated the gross
insult, led him to leave his col-
lege and find a residence else-
where.

Practical jokes, so-called, have
brutality as a part of their very
essence. The mind that can find
any delight in them has yet a
large part of "the ape and tiger"
in its blood. The city papers re-
cently told of a fireman who had
proved his fidelity and heroism
on more than one occasion. He
had come under the censure of
his superiors for intemperance,
and would probably have been
subjected to some minor punish-
ment. But certain of his asso-
ciates, unable to resist the tem-
ptation to have some "fun" out
of it, represented to him that
they knew what was coming,
and that he was to be dismissed
and disgraced after this most ig-
nominious fashion. He believed
these manufactured stories, and
in his horror at his coming fate,
he committed suicide. His tor-
mentors have the satisfaction of
knowing that their joke was
completely successful.

What ought to be done with
such villains? The public service
should have no use for them.
What ought to be done with the
college students who are permit-
ted to carry on their hazing
pranks, to the suffering of inno-
cent and respectable people, with
an occasional death which is re-
ally a murder? Why should not
college students, of all young
men in the world, be required to
conduct themselves as gentle-
men? If they cannot be made
such, college is no place for them.
Hazing has been abolished at
West Point. We hope that our
college authorities will soon
abolish it from their institutions,
but the responsibility is with
them.

Lumberton.

We have been on the field here
about six weeks. We have been
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full first of the month, and ex-
tended many other acts of kind-
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We are expecting great things
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